









## BOSTON.

FRIDAY, JULY 26, 1839.  
MIDDLESEX COUNTY ANTI-SLAVERY SOCIETY.

The Middlesex County Anti-Slavery Society held its regular quarterly meeting, agreeably to public notice, in the meeting-house of Rev. Mr. Woodbury, in Acton, on Tuesday, July 23, at 10 o'clock, A. M. The meeting was called to order by the Secretary, (the President and Vice President being absent,) and was opened with prayer by the Rev. Hope Brown of Shirley. Before a chairman pro tem. could be appointed, the President, Dr. Farnsworth of Groton, arrived and took the chair.

On motion of Rev. Mr. Brown,  
Voted, That all gentlemen, who are, or may be present, and who are in favor of immediate emancipation without expatriation, be invited to deliberate and act in this meeting.

The following gentlemen were chosen a business committee by nomination from the meeting: Dr. Farnsworth and Rev. O. Scott of Lowell, Dr. Cowdry and Rev. Mr. Woodbury of Acton, and Dea. Dixon of Groton.

The following resolution was reported by the business committee and adopted:

Resolved, That we recommend to all those editors who have bowed their heads to the dictation of the dark spirit of slavery, and who have racked their invention to find arguments in its defence, to read the letter of John Smith, of Arkansas, published in the New York Evening Post, who in the true spirit of the south rewards their dwelling subservency with unmingled scorn and contempt—pronouncing them the most cutting irony, to be the 'heaven-decreed champions of the South.'—and 'men in business'—informing them that 'the South asks not the aid of the northern press'—that their 'senseless, useless, miserable twaddle is disgusting to every intelligent white man'—that 'the South can exist without their aid, and might even survive the current of their influence'—and that 'the South has had enough of the New York Gazette and the New York Courier and Enquirer, those two precious publications.'

The following preamble and resolutions, having been reported for consideration by the business committee, came up for discussion.

Whereas, Slavery is the creature of law, and therefore can only be abolished by law; and whereas, the abolition of slavery by law, presupposes the existence of human governments, and the exercise of political power; and whereas, the righteous necessity of political action have been clearly set forth in the Declaration of Sentiments put forth at Philadelphia in 1833—in the Constitution of the American Anti-Slavery Society—in the Constitution of the Massachusetts Anti-Slavery Society—reports and addresses of the Massachusetts Anti-Slavery Society, and in various editorials in the Liberator, which though not the organ of any particular society, has yet been considered an organ of the anti-slavery cause from the beginning to the present time.

Resolved, That the sentiments lately put forth by certain abolitionists, that the use of the elective franchise was wrong in itself, is a clear and palpable departure from original abolitionism.

Resolved, That inasmuch as the action of the Massachusetts Anti-Slavery Society, at its recent meeting, has been influenced by foreign matters, such as the women's rights question, and the sin of using the elective franchise, therefore we believe that a State Abolition Society, to be conducted purely and exclusively on anti-slavery principles as brought to view in the foregoing preamble, was called for.

After remarks by Rev. O. Scott and Rev. Mr. Cummings, and before any question was taken upon the above resolutions, the Society adjourned till afternoon.

AFTERNOON MEETING.

The Society met pursuant to adjournment. A motion was made and adopted, that speakers for and against the resolutions relating to political action be allowed 20 minutes alternately until the discussion should be finished; but before the discussion proceeded, a motion was made to lay the resolutions upon the table. The question having been put to the chair, 'Are you entitled to vote?' he replied, in substance, 'All persons, of course, whose names are on the Constitution, and all gentlemen present who are in favor of immediate emancipation, whether their names are upon the Constitution or not; the latter having been invited to act by the vote adopted in the morning.' The chair further stated, not only that the Constitution permitted persons to become members, without regard to sex, but that the names of many women were actually appended to that instrument as members of the Society, and he should feel bound in conscience to regard the Constitution as the paramount law of the Society, and to count the votes of all persons whose names were recorded, without regard to sex. This declaration on the part of the chair, led to a protracted discussion on the right of women to vote in the meeting, which, though not in order, was allowed by common consent. The question was then put, 'Shall the resolutions on political action be laid upon the table?' and the chair announced the result as follows:—in the affirmative 54—in the negative 46. The Secretary (Rev. J. W. Cross of Roxbury) then rose and declared that he had counted 49 gentlemen in the affirmative and 36 in the negative, and that he should so record the result. In consequence of this declaration, a motion was made to proceed to the choice of a secretary, who would do his duty and not trample upon the constitutional rights of members of the Society; whereupon Mr. Cross rose and resigned his office, and together with others immediately withdrew for the purpose of forming a new Society.

After the secession, the Society proceeded to the choice of a new secretary, and Dr. Cowdry of Acton was unanimously elected.

On motion, Col. Harwood of Littleton and F. R. Russell of Lynn were placed upon the business committee, to supply the places of Messrs Scott and Woodbury, who had withdrawn.

The following resolutions were then reported by the business committee, and after much and able discussion, unanimously adopted, though not all of them, perhaps, in the order in which they are here presented.

Resolved, That the thanks of this Society be presented to Mr. Cross for his former services as Secretary.

Resolved, That by the phraseology of the Constitution of this Society, and also that of the Constitutions of the American and State Societies, all persons being members of the same, have a right to participate in the proceedings of said Societies, without reference to age, sex, color, or condition.

Resolved, That the resolution passed this morning inviting 'gentlemen' to participate in our proceedings, be rescinded, as injurious and exclusive in its character, and contrary to the spirit and letter of the Constitution.

Resolved, That the attempt of those who have withdrawn from this Society to deprive a portion of its members of the right to vote, excites our strongest disapprobation; and that the President, for his firm and independent stand in defence of the Constitution, and for counting the votes of all whose names are appended to that instrument, deserves our sincere thanks.

Resolved, That the votes of the Massachusetts and other anti-slavery societies, admitting women to a free participation in their proceedings, in the language of the Ex. Committee of the American Anti-Slavery Society, 'being grounded on the philosophy of their constitutions, cannot justly be regarded as committing the societies to any controversial principle respecting the equal rights of women to participate in public affairs.'

Resolved, That those who have gone out from the Massachusetts Anti-Slavery Society, professing to be conscientiously opposed to that Society on account of the admission of women to speak and act in its meetings, have shown themselves to be hypocritical by making their organization auxiliary to the national society, which is guilty of the same offence.

Resolved, That the resolution passed this morning inviting 'gentlemen' to participate in our proceedings, be rescinded, as injurious and exclusive in its character, and contrary to the spirit and letter of the Constitution.

Resolved, That the attempt of those who have withdrawn from this Society to deprive a portion of its members of the right to vote, excites our strongest disapprobation; and that the President, for his firm and independent stand in defence of the Constitution, and for counting the votes of all whose names are appended to that instrument, deserves our sincere thanks.

Resolved, That the votes of the Massachusetts and other anti-slavery societies, admitting women to a free participation in their proceedings, in the language of the Ex. Committee of the American Anti-Slavery Society, 'being grounded on the philosophy of their constitutions, cannot justly be regarded as committing the societies to any controversial principle respecting the equal rights of women to participate in public affairs.'

Resolved, That those who have gone out from the Massachusetts Anti-Slavery Society, professing to be conscientiously opposed to that Society on account of the admission of women to speak and act in its meetings, have shown themselves to be hypocritical by making their organization auxiliary to the national society, which is guilty of the same offence.

Resolved, That the resolution passed this morning inviting 'gentlemen' to participate in our proceedings, be rescinded, as injurious and exclusive in its character, and contrary to the spirit and letter of the Constitution.

Resolved, That the attempt of those who have withdrawn from this Society to deprive a portion of its members of the right to vote, excites our strongest disapprobation; and that the President, for his firm and independent stand in defence of the Constitution, and for counting the votes of all whose names are appended to that instrument, deserves our sincere thanks.

Resolved, That the votes of the Massachusetts and other anti-slavery societies, admitting women to a free participation in their proceedings, in the language of the Ex. Committee of the American Anti-Slavery Society, 'being grounded on the philosophy of their constitutions, cannot justly be regarded as committing the societies to any controversial principle respecting the equal rights of women to participate in public affairs.'

Resolved, That those who have gone out from the Massachusetts Anti-Slavery Society, professing to be conscientiously opposed to that Society on account of the admission of women to speak and act in its meetings, have shown themselves to be hypocritical by making their organization auxiliary to the national society, which is guilty of the same offence.

Resolved, That the resolution passed this morning inviting 'gentlemen' to participate in our proceedings, be rescinded, as injurious and exclusive in its character, and contrary to the spirit and letter of the Constitution.

Resolved, That the attempt of those who have withdrawn from this Society to deprive a portion of its members of the right to vote, excites our strongest disapprobation; and that the President, for his firm and independent stand in defence of the Constitution, and for counting the votes of all whose names are appended to that instrument, deserves our sincere thanks.

Resolved, That the votes of the Massachusetts and other anti-slavery societies, admitting women to a free participation in their proceedings, in the language of the Ex. Committee of the American Anti-Slavery Society, 'being grounded on the philosophy of their constitutions, cannot justly be regarded as committing the societies to any controversial principle respecting the equal rights of women to participate in public affairs.'

Resolved, That those who have gone out from the Massachusetts Anti-Slavery Society, professing to be conscientiously opposed to that Society on account of the admission of women to speak and act in its meetings, have shown themselves to be hypocritical by making their organization auxiliary to the national society, which is guilty of the same offence.

Resolved, That the resolution passed this morning inviting 'gentlemen' to participate in our proceedings, be rescinded, as injurious and exclusive in its character, and contrary to the spirit and letter of the Constitution.

Resolved, That the attempt of those who have withdrawn from this Society to deprive a portion of its members of the right to vote, excites our strongest disapprobation; and that the President, for his firm and independent stand in defence of the Constitution, and for counting the votes of all whose names are appended to that instrument, deserves our sincere thanks.

Resolved, That the votes of the Massachusetts and other anti-slavery societies, admitting women to a free participation in their proceedings, in the language of the Ex. Committee of the American Anti-Slavery Society, 'being grounded on the philosophy of their constitutions, cannot justly be regarded as committing the societies to any controversial principle respecting the equal rights of women to participate in public affairs.'

A POINT WHICH THE CONSTITUTION HAS LEFT UNDECEIDED; and, therefore, that those who are seeking to divide our ranks, because a portion of our members cannot conscientiously use the elective franchise, are unworthy of our confidence.

Resolved, Nevertheless, that the anti-slavery organization has always contemplated, as this Society still does, the faithful use of the elective franchise, (on the part of all such abolitionists as hold to the duty of voting,) as the best and only means by which they are held in unrighteous bondage in this country.

Resolved, That the President and Secretary of this Society be requested to interrogate candidates for office in this country, according to our usual custom, and to publish their correspondence in the public papers.

Resolved, That no time should be lost in delaying to circulate petitions to Congress and the State Legislature for the usual objects; and that we recommend this subject to the immediate attention of the friends of the cause in the several towns in this country.

Resolved, That the law of this Commonwealth prohibiting white and colored people from intermarriage, is an impious repeal of the Law of God; and that we call upon the friends of humanity, of both sexes, to petition the next Legislature that it may be immediately erased from the statute book.

Whereas, the new Abolition Society was formed in private, in the Marlboro' Hotel, and no public invitation was given to the abolitionists of Massachusetts to meet in Convention, in order to ascertain their views in regard to the expediency and necessity of a new State organization.

Resolved, That by this conduct, they have demonstrated, that they did not believe the body of abolitionists in this Commonwealth would sanction their schismatic proceedings—and are convicted of being a mere faction.

Resolved, That this Society gladsly seizes the present opportunity to reaffirm the following resolutions, written by Mr. St. Clair, and unanimously adopted at its quarterly meeting, in Reading, January 23, 1838, as being peculiarly adapted to the present crisis:

Resolved, That, as abolitionists, we all meet on a common ground; that we will call no man master or leader, that we will recognize no superiority of color, that we will not regard the color of the skin as a distinction in our cause and ranks; that our business, as abolitionists, is the emancipation of the slaves; and that we have no man, no profession, but by his principles, as acted out in his life.

Whereas, the Liberator has been the pioneer in the righteous cause of emancipation, therefore,  
Resolved, That as friends of the slave, we feel bound to support that paper, and to recommend it to others, so long as it shall maintain its consistency, in pleading that cause; not hereby endorsing all its other matters which are occasionally introduced therein by its editor, who has an undoubted right, in common with other editors, to express his own sentiments on any subject he may please, leaving as he does the columns of his paper freely open for any who may wish to combat him.

Resolved, That the Cradle of Liberty, on account of its cheapness and the purity of the principles it advocates, is peculiarly adapted for general circulation, as a means of enlightening the public mind; and that we recommend to the abolitionists in the several towns in this country to procure large quantities of it for gratuitous distribution.

Voted, That these proceedings be published in the Liberator and Cradle of Liberty.

A. FARNSWORTH, President.

H. W. COWDRY, Secretary.

CUDELLING!

In 1837, Eliza Wright, Jr., as editor of the official organ of the American Anti-Slavery Society, made the following emphatic declaration:

'With the abstract question of the rightfulness of human governments, as an EDITOR OF THE ANTI-SLAVERY SOCIETY, WE HAVE NOTHING TO DO; nor will our publications censure any man for his sentiments on this question.'

This declaration was in accordance with the spirit of the anti-slavery Constitution, which unites in fraternal league persons of every sect and party; and consequently, those who doubt the rightfulness of human governments based on physical force, had a right to expect that the pledge would be honorably redeemed—that no attempt would be made to 'cudgel' them for their peculiar sentiments. The promise was kept, we believe, until certain men in our ranks, who wanted, as they said, to 'get rid of Garrison and his kind,' found it necessary, in order to accomplish their purpose, to 'push the duty of voting at the polls.' Henry B. Stanton, a Corresponding Secretary of the American Anti-Slavery Society, whose organs the pledge of non-interference was given, first took up the 'cudgel' in a speech at Cambridgeport, in which he arraigned Mr. Garrison and others as having virtually proved recreant to the cause of the slave. This was the beginning of a war, which has been unceasingly prosecuted from that time to the present. Messrs. Birney, Leavitt, and Wright, have all seized the 'cudgel,' and now seem to consider it an important part of their duty to deal their blows upon all whose opinions on the 'abstract question of human government' differ from their own. Mr. Wright, the author of the pledge, has even taken up his residence in Massachusetts, and become the editor of a paper, for this very purpose. Nor is this all. The Executive Committee of the American Anti-Slavery Society, whose organs pledged them to non-interference in 1837, have also enlisted in this most unjustifiable war against those whose opinions of government do not square with their own. The manner in which they use the 'cudgel' will be seen by the following passage from their late address to the abolitionists of the United States. How a society can be 'bound in honor to recognize the duty of allegiance and support' to a government, 'with the abstract question of the rightfulness' of which it is 'NOTHING TO DO,' is more than we can comprehend. It puzzles us also to understand how brother Leavitt, who has declared it as his opinion, that 'the duty of voting is a point which the Constitution has left undecided,' could yet unite with the Committee in avowing a determination to 'inculcate' that 'duty' upon 'all citizens who have the elective franchise,' not excepting Covenanters any more than non-resistants.

Who, we ask, authorized the Committee to decide that which 'the Constitution has left undecided'? There is another thing which strikes us as not a little strange, and that is that the Committee should say that the principles of non-resistance have been promulgated in our ranks only 'within a few months past,' when it is well known that they have been inculcated in the Liberator for the last three or four years. But we will not detain the reader with any further comments. Here is the extract from the address, to which we allude.—

'NOTHING TO DO,' is more than we can comprehend. It puzzles us also to understand how brother Leavitt, who has declared it as his opinion, that 'the duty of voting is a point which the Constitution has left undecided,' could yet unite with the Committee in avowing a determination to 'inculcate' that 'duty' upon 'all citizens who have the elective franchise,' not excepting Covenanters any more than non-resistants.

Who, we ask, authorized the Committee to decide that which 'the Constitution has left undecided'? There is another thing which strikes us as not a little strange, and that is that the Committee should say that the principles of non-resistance have been promulgated in our ranks only 'within a few months past,' when it is well known that they have been inculcated in the Liberator for the last three or four years. But we will not detain the reader with any further comments. Here is the extract from the address, to which we allude.—

'NOTHING TO DO,' is more than we can comprehend. It puzzles us also to understand how brother Leavitt, who has declared it as his opinion, that 'the duty of voting is a point which the Constitution has left undecided,' could yet unite with the Committee in avowing a determination to 'inculcate' that 'duty' upon 'all citizens who have the elective franchise,' not excepting Covenanters any more than non-resistants.

Who, we ask, authorized the Committee to decide that which 'the Constitution has left undecided'? There is another thing which strikes us as not a little strange, and that is that the Committee should say that the principles of non-resistance have been promulgated in our ranks only 'within a few months past,' when it is well known that they have been inculcated in the Liberator for the last three or four years. But we will not detain the reader with any further comments. Here is the extract from the address, to which we allude.—

'NOTHING TO DO,' is more than we can comprehend. It puzzles us also to understand how brother Leavitt, who has declared it as his opinion, that 'the duty of voting is a point which the Constitution has left undecided,' could yet unite with the Committee in avowing a determination to 'inculcate' that 'duty' upon 'all citizens who have the elective franchise,' not excepting Covenanters any more than non-resistants.

Who, we ask, authorized the Committee to decide that which 'the Constitution has left undecided'? There is another thing which strikes us as not a little strange, and that is that the Committee should say that the principles of non-resistance have been promulgated in our ranks only 'within a few months past,' when it is well known that they have been inculcated in the Liberator for the last three or four years. But we will not detain the reader with any further comments. Here is the extract from the address, to which we allude.—

'NOTHING TO DO,' is more than we can comprehend. It puzzles us also to understand how brother Leavitt, who has declared it as his opinion, that 'the duty of voting is a point which the Constitution has left undecided,' could yet unite with the Committee in avowing a determination to 'inculcate' that 'duty' upon 'all citizens who have the elective franchise,' not excepting Covenanters any more than non-resistants.

Who, we ask, authorized the Committee to decide that which 'the Constitution has left undecided'? There is another thing which strikes us as not a little strange, and that is that the Committee should say that the principles of non-resistance have been promulgated in our ranks only 'within a few months past,' when it is well known that they have been inculcated in the Liberator for the last three or four years. But we will not detain the reader with any further comments. Here is the extract from the address, to which we allude.—

'NOTHING TO DO,' is more than we can comprehend. It puzzles us also to understand how brother Leavitt, who has declared it as his opinion, that 'the duty of voting is a point which the Constitution has left undecided,' could yet unite with the Committee in avowing a determination to 'inculcate' that 'duty' upon 'all citizens who have the elective franchise,' not excepting Covenanters any more than non-resistants.

Who, we ask, authorized the Committee to decide that which 'the Constitution has left undecided'? There is another thing which strikes us as not a little strange, and that is that the Committee should say that the principles of non-resistance have been promulgated in our ranks only 'within a few months past,' when it is well known that they have been inculcated in the Liberator for the last three or four years. But we will not detain the reader with any further comments. Here is the extract from the address, to which we allude.—

'NOTHING TO DO,' is more than we can comprehend. It puzzles us also to understand how brother Leavitt, who has declared it as his opinion, that 'the duty of voting is a point which the Constitution has left undecided,' could yet unite with the Committee in avowing a determination to 'inculcate' that 'duty' upon 'all citizens who have the elective franchise,' not excepting Covenanters any more than non-resistants.

Who, we ask, authorized the Committee to decide that which 'the Constitution has left undecided'? There is another thing which strikes us as not a little strange, and that is that the Committee should say that the principles of non-resistance have been promulgated in our ranks only 'within a few months past,' when it is well known that they have been inculcated in the Liberator for the last three or four years. But we will not detain the reader with any further comments. Here is the extract from the address, to which we allude.—

'NOTHING TO DO,' is more than we can comprehend. It puzzles us also to understand how brother Leavitt, who has declared it as his opinion, that 'the duty of voting is a point which the Constitution has left undecided,' could yet unite with the Committee in avowing a determination to 'inculcate' that 'duty' upon 'all citizens who have the elective franchise,' not excepting Covenanters any more than non-resistants.

Who, we ask, authorized the Committee to decide that which 'the Constitution has left undecided'? There is another thing which strikes us as not a little strange, and that is that the Committee should say that the principles of non-resistance have been promulgated in our ranks only 'within a few months past,' when it is well known that they have been inculcated in the Liberator for the last three or four years. But we will not detain the reader with any further comments. Here is the extract from the address, to which we allude.—

'NOTHING TO DO,' is more than we can comprehend. It puzzles us also to understand how brother Leavitt, who has declared it as his opinion, that 'the duty of voting is a point which the Constitution has left undecided,' could yet unite with the Committee in avowing a determination to 'inculcate' that 'duty' upon 'all citizens who have the elective franchise,' not excepting Covenanters any more than non-resistants.

Who, we ask, authorized the Committee to decide that which 'the Constitution has left undecided'? There is another thing which strikes us as not a little strange, and that is that the Committee should say that the principles of non-resistance have been promulgated in our ranks only 'within a few months past,' when it is well known that they have been inculcated in the Liberator for the last three or four years. But we will not detain the reader with any further comments. Here is the extract from the address, to which we allude.—

'NOTHING TO DO,' is more than we can comprehend. It puzzles us also to understand how brother Leavitt, who has declared it as his opinion, that 'the duty of voting is a point which the Constitution has left undecided,' could yet unite with the Committee in avowing a determination to 'inculcate' that 'duty' upon 'all citizens who have the elective franchise,' not excepting Covenanters any more than non-resistants.

Who, we ask, authorized the Committee to decide that which 'the Constitution has left undecided'? There is another thing which strikes us as not a little strange, and that is that the Committee should say that the principles of non-resistance have been promulgated in our ranks only 'within a few months past,' when it is well known that they have been inculcated in the Liberator for the last three or four years. But we will not detain the reader with any further comments. Here is the extract from the address, to which we allude.—

'NOTHING TO DO,' is more than we can comprehend. It puzzles us also to understand how brother Leavitt, who has declared it as his opinion, that 'the duty of voting is a point which the Constitution has left undecided,' could yet unite with the Committee in avowing a determination to 'inculcate' that 'duty' upon 'all citizens who have the elective franchise,' not excepting Covenanters any more than non-resistants.

Who, we ask, authorized the Committee to decide that which 'the Constitution has left undecided'? There is another thing which strikes us as not a little strange, and that is that the Committee should say that the principles of non-resistance have been promulgated in our ranks only 'within a few months past,' when it is well known that they have been inculcated in the Liberator for the last three or four years. But we will not detain the reader with any further comments. Here is the extract from the address, to which we allude.—

'NOTHING TO DO,' is more than we can comprehend. It puzzles us also to understand how brother Leavitt, who has declared it as his opinion, that 'the duty of voting is a point which the Constitution has left undecided,' could yet unite with the Committee in avowing a determination to 'inculcate' that 'duty' upon 'all citizens who have the elective franchise,' not excepting Covenanters any more than non-resistants.

Who, we ask, authorized the Committee to decide that which 'the Constitution has left undecided'? There is another thing which strikes us as not a little strange, and that is that the Committee should say that the principles of non-resistance have been promulgated in our ranks only 'within a few months past,' when it is well known that they have been inculcated in the Liberator for the last three or four years. But we will not detain the reader with any further comments. Here is the extract from the address, to which we allude.—

'Resolved, That this Society still holds, as it has from the beginning, that the employment of the political franchise, as established by the constitution and laws of the country, so as to promote the abolition of slavery, is of high obligation—a duty, which, as abolitionists, we owe to our enslaved fellow-countrymen, groaning under legal oppression.'

In the spirit of this resolution, the Executive Committee intend to conduct the affairs entrusted to them, by the just and equitable consideration of all citizens who have the elective franchise, the duty of conscientiously employing that power in behalf of the oppressed, we are bound in honor to recognize the duty of allegiance and support to that government, to which the same must be given protection and redress. We have no controversy, as abolitionists, with any creed, sect or party, further than it contravenes the principles or throws itself in the way of the constitutional and necessary measures of our Society. We cherish none but the kindest feelings towards our brethren who differ from the Society on this matter. But a solemn sense of duty to the slave, outweighing all personal considerations, constrains us to declare that the doctrines referred to have no affinity to the principles of the Anti-Slavery Society, and are in no sense a part of the Abolition movement, and should therefore not be permitted to influence its measures. Abolitionists are associated for a single object—to change the Civil, Social and Moral Condition of the Colored People. We believe that we can best accomplish this object, by the use of the political franchise, in the State or in the Church. There is no Statesman of any political creed,—no Religionist of any sect,—who may not consistently give us his aid. It shall be our aim, then, from whatever quarter extra aid may come, to co-operate with the friends of the cause, and to prosecute that, singly and alone, according to our constitution, by such means as promise most efficiency.

THE REWARD OF SERVILITY.

The following is an extract of a letter first published in the New York Evening Post. We commend it to the notice of all that large class of individuals who have made themselves conspicuous by defending the peculiar institution. Verily they have their reward.—

The South asks not the aid of the northern press, that we will call no man master or leader, that we will recognize no superiority of color, that we will not regard the color of the skin as a distinction in our cause and ranks; that our business, as abolitionists, is the emancipation of the slaves; and that we have no man, no profession, but by his principles, as acted out in his life.

Whereas, the Liberator has been the pioneer in the righteous cause of emancipation, therefore,  
Resolved, That as friends of the slave, we feel bound to support that paper, and to recommend it to others, so long as it shall maintain its consistency, in pleading that cause; not hereby endorsing all its other matters which are occasionally introduced therein by its editor, who has an undoubted right, in common with other editors, to express his own sentiments on any subject he may please, leaving as he does the columns of his paper freely open for any who may wish to combat him.

Resolved, That the Cradle of Liberty, on account of its cheapness and the purity of the principles it advocates, is peculiarly adapted for general circulation, as a means of enlightening the public mind; and that we recommend to the abolitionists in the several towns in this country to procure large quantities of it for gratuitous distribution.

Voted, That these proceedings be published in the Liberator and Cradle of Liberty.

A. FARNSWORTH, President.

H. W. COWDRY, Secretary.

CUDELLING!

In 1837, Eliza Wright, Jr., as editor of the official organ of the American Anti-Slavery Society, made the following emphatic declaration:

'With the abstract question of the rightfulness of human governments, as an EDITOR OF THE ANTI-SLAVERY SOCIETY, WE HAVE NOTHING TO DO; nor will our publications censure any man for his sentiments on this question.'

This declaration was in accordance with the spirit of the anti-slavery Constitution, which unites in fraternal league persons of every sect and party; and consequently, those who doubt the rightfulness of human governments based on physical force, had a right to expect that the pledge would be honorably redeemed—that no attempt would be made to 'cudgel' them for their peculiar sentiments. The promise was kept, we believe, until certain men in our ranks, who wanted, as they said, to 'get rid of Garrison and his kind,' found it necessary, in order to accomplish their purpose, to 'push the duty of voting at the polls.' Henry B. Stanton, a Corresponding Secretary of the American Anti-Slavery Society, whose organs the pledge of non-interference was given, first took up the 'cudgel' in a speech at Cambridgeport, in which he arraigned Mr. Garrison and others as having virtually proved recreant to the cause of the slave. This was the beginning of a war, which has been unceasingly prosecuted from that time to the present. Messrs. Birney, Leavitt, and Wright, have all seized the 'cudgel,' and now seem to consider it an important part of their duty to deal their blows upon all whose opinions on the 'abstract question of human government' differ from their own. Mr. Wright, the author of the pledge, has even taken up his residence in Massachusetts, and become the editor of a paper, for this very purpose. Nor is this all. The Executive Committee of the American Anti-Slavery Society, whose organs pledged them to non-interference in 1837, have also enlisted in this most unjustifiable war against those whose opinions of government do not square with their own. The manner in which they use the 'cudgel' will be seen by the following passage from their late address to the abolitionists of the United States. How a society can be 'bound in honor to recognize the duty of allegiance and support' to a government, 'with the abstract question of the rightfulness' of which it is 'NOTHING TO DO,' is more than we can comprehend. It puzzles us also to understand how brother Leavitt, who has declared it as his opinion, that 'the duty of voting is a point which the Constitution has left undecided,' could yet unite with the Committee in avowing a determination to 'inculcate' that 'duty' upon 'all citizens who have the elective franchise,' not excepting Covenanters any more than non-resistants.

Who, we ask, authorized the Committee to decide that which 'the Constitution has left undecided'? There is another thing which strikes us as not a little strange, and that is that the Committee should say that the principles of non-resistance have been promulgated in our ranks only 'within a few months past,' when it is well known that they have been inculcated in the Liberator for the last three or four years. But we will not detain the reader with any further comments. Here is the extract from the address, to which we allude.—

'NOTHING TO DO,' is more than we can comprehend. It puzzles us also to understand how brother Leavitt, who has declared it as his opinion, that 'the duty of voting is a point which the Constitution has left undecided,' could yet unite with the Committee in avowing a determination to 'inculcate' that 'duty' upon 'all citizens who have the elective franchise,' not excepting Covenanters any more than non-resistants.

Who, we ask, authorized the Committee to decide that which 'the Constitution has left undecided'? There is another thing which strikes us as not a little strange, and that is that the Committee should say that the principles of non-resistance have been promulgated in our ranks only 'within a few months past,' when it is well known that they have been inculcated in the Liberator for the last three or four years. But we will not detain the reader with any further comments. Here is the extract from the address, to which we allude.—

'NOTHING TO DO,' is more than we can comprehend. It puzzles us also to understand how brother Leavitt, who has declared it as his opinion, that 'the duty of voting is a point which the Constitution has left undecided,' could yet unite with the Committee in avowing a determination to 'inculcate' that 'duty' upon 'all citizens who have the elective franchise,' not excepting Covenanters any more than non-resistants.

Who, we ask, authorized the Committee to decide that which 'the Constitution has left undecided'? There is another thing which strikes us as not a little strange, and that is that the Committee should say that the principles of non-resistance have been promulgated in our ranks only 'within a few months past,' when it is well known that they have been inculcated in the Liberator for the last three or four years. But we will not detain the reader with any further comments. Here is the extract from the address, to which we allude.—

'NOTHING TO DO,' is more than we can comprehend. It puzzles us also to understand how brother Leavitt, who has declared it as his opinion, that 'the duty of voting is a point which the Constitution has left undecided,' could yet unite with the Committee in avowing a determination to 'inculcate' that 'duty' upon 'all citizens who have the elective franchise,' not excepting Covenanters any more than non-resistants.

Who, we ask, authorized the Committee to decide that which 'the Constitution has left undecided'? There is another thing which strikes us as not a little strange, and that is that the Committee should say that the principles of non-resistance have been promulgated in our ranks only 'within a few months past,' when it is well known that they have been inculcated in the Liberator for the last three or four years. But we will not detain the reader with any further comments. Here is the extract from the address, to which we allude.—

'NOTHING TO DO,' is more than we can comprehend. It puzzles us also to understand how brother Leavitt, who has declared it as his opinion, that 'the duty of voting is a point which the Constitution has left undecided,' could yet unite with the Committee in avowing a determination to 'inculcate' that 'duty' upon 'all citizens who have the elective franchise,' not excepting Covenanters any more than non-resistants.

Who, we ask, authorized the Committee to decide that which 'the Constitution has left undecided'? There is another thing which strikes us as not a little strange, and that is that the Committee should say that the principles of non-resistance have been promulgated in our ranks only 'within a few months past,' when it is well known that they have been inculcated in the Liberator for the last three or four years. But we will not detain the reader with any further comments. Here is



